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mists, the lecturer believes that in the matter of personal immortality most normal persons are optimists. He sums up his own feelings on the question as follows: "The conception that death ends all does not empty life of its worth, but it destroys, in my judgment, its most precious element, that which transfigures all the rest; it obliterates the gleam on the snow, the planet in the east; it shuts off the great adventure, the adventure beyond death." The lecture ends with a plea on behalf of the enquiries undertaken by the Society for Psychical Research.

F. JONES.

Race Questions, Provincialism, and Other American Problems. By JOSIAH ROYCE. New York, The Macmillan Co. 1908. pp. xiii., 287. Price \$1.25.

In this little volume Professor Royce has brought together five addresses, delivered at various times and dealing with various subjects, but all illustrating that general doctrine about life which he has set forth in *The Philosophy of Loyalty*. The book may, then, be regarded as "an auxiliary to its more systematic predecessor."

The first address, on *Race Questions and Prejudices*, was read before the Chicago Ethical Society in 1905, and afterwards published in the *International Journal of Ethics*. It is an effort to express and to justify, in the special case of the race problems, the spirit elsewhere defined by the author as 'loyalty to loyalty'. Professor Royce begins with an appeal to the concrete, with the mention of two instances which bear upon the meaning of race prejudices: the lesson of human energy and devotion recently taught us by Japan, and the lesson to be learned, in a more restricted field, from the success of English administration and English reticence in Jamaica and Trinidad. Passing then to a wider consideration, he discusses race and the tests of race, and comes to the conclusion that "there is hardly any one thing that our actual knowledge of the human mind enables us to assert, with any scientific exactness, regarding the permanent, the hereditary, the unchangeable mental characteristics which distinguish even the most widely sundered physical varieties of mankind." We do not scientifically know what the true racial varieties of mental type really are." What then are our race-problems? They "are merely the problems caused by our antipathies." Antipathies are elemental and momentous, because we are by heredity doomed to be interested in all facts which may prove to be socially important. But we may not sanctify our illusions by the name of science.

The second address, on *Provincialism*, was read as a Phi Beta Kappa address at the State University of Iowa in 1902. A 'province' is defined as "any one part of a national domain, which is, geographically and socially, sufficiently unified to have a true consciousness of its own unity, to feel a pride in its own ideals and customs, and to possess a sense of its distinction from other parts of the country." And 'provincialism' means, "first, the tendency of such a province to possess its own customs and ideals; secondly, the totality of these customs and ideals themselves; and thirdly, the love and pride which leads the inhabitants of a province to cherish as their own these traditions, beliefs and aspirations." Provincialism, as thus understood, serves to correct three evils in the American world: the evil due to the presence of a considerable number of not yet assimilated newcomers in most of our communities; the evil due to excess of imitation, itself an aspect of the constant tendency of modern life to the mutual assimilation of various parts of the social order; and in particular, the evil arising from the rule of the mob-spirit. These evils may, by the help of provincialism, be met in four ways. The province should be, to all of us, an ideal rather than a boast. Provincialism should mean, again, a deter-

mination to use the spiritual gifts that come to us from abroad in our own way and with reference to the ideals of our own social order. It should mean, further, the determination to find, if possible, a place for our youth in their own communities. And, finally, the province should more and more seek its own adornment.

The third address, first delivered at Vassar College, is entitled *On Certain Limitations of the Thoughtful Public in America*. Professor Royce points out that 'idealism', taken in a broad and non-technical sense, is in fact more characteristic of modern America than is commercialism: witness, in particular, the whole of the recent educational movement. But it is also true that this idealism is, in the main, ineffective. "The great limitation of our thoughtful public in America remains its inability to take sufficient control of affairs." Reform must come from within, and the appeal must lie to the individual. The author's advice is: "overcome your limitations, first, by minute and faithful study of a few things and by clearness of ideas about them; then by childlike simplicity in the rest of life, by faithfulness to enlightened leaders, by resignation as opposed to restlessness, and above all by work rather than by idle curiosity. Organize through a willingness to recognize that we must often differ in insight, but that what we need is to do something together. Avoid this restless longing for mere novelty. Learn to wait, to believe in more than you see, and to love not what is old or new, but what is eternal."

The fourth address, on *The Pacific Coast*, further described as a psychological study of the relations of climate and civilization, was prepared for the National Geographical Society in 1898. As the essay on provincialism discussed, in general terms, the need and uses of that spirit in American life, so this more special paper sketches the bases upon which rests that particular form of provincialism to which the author, as a native Californian, personally owes most. After a survey of topography and climate, he sums up the correlated mental traits as individuality, but of a particular type, very different from the individuality, for instance, of the New England farmer; and a tendency, despite this individualism, toward agricultural conservatism and a definite social organization. The most representative expression of the spirit of California, of the "tension between individualism and loyalty, between shrewd conservatism and bold radicalism", is to be found, perhaps, in the poems of E. R. Sill.

The concluding address, read before the Boston Physical Education Association, is entitled *Some Relations of Physical Training to the Present Problem of Moral Education in America*. The rational solution of the moral problem rests on the principle: Be loyal. "This principle, rightly understood, involves two consequences. The first is this: Have a cause, choose a cause, give yourself over to that cause actively, devotedly, whole-heartedly, practically." The second is: Be loyal to loyalty; that is, regard your neighbor's loyalty as something sacred. "Justice, kindness, chivalry, charity,—these are all of them forms of loyalty to loyalty." Now systematic training of the physical organism may assist moral education in three ways. Skillful and serious physical exercise involves true devotion; physical training, in so far as it is a part of the life of a social group, can more directly aid the individual to learn to be loyal to his group; and physical training, in so far as it can be used to give expression to the spirit of fair play, may be an aid toward the highest types of morality, namely to those which embody the spirit of loyalty to loyalty. "There is," however, "nothing that fatally secures the attainment of any of these three results. All depends upon the spirit, the skill, and the opportunities of the teacher, and upon the awakening of the right spirit in the learners."

J. RILEY.